In three the cephalic length was 20 cm. or over. In nine the nasal height was 5 cm. or over. 14 564*

Face.—The notes made on a few individuals will be set down here. In most cases the supraciliary arches were well marked, and the nasal notch was deep. Nose generally straight, or nasal point slightly raised. Prognathism rare. Lips, especially the lower lip, often very thick.

(1) Very well bred looking. Eyebrows fleshy and thickly marked. Supraciliary arches very slight. Deep nasal notch. Nose straight; nasal point raised very slightly—and very well shaped. In the left ear a very small hole above the usual one in the lobe; I have not noted why it was made.

(2) Supraciliary arches rather prominent. Upper portion of forehead somewhat protuberant. Deep nasal notch. Nasal point raised. Lower lip thick. This man's father was a Nambûtiri. He appears in the plate.

(3) Forehead high. Deep nasal notch. Slight prognathism. Lower lip very thick.

(4) Supraciliary arches not marked. Nasal notch moderate. Lips thin.

Two out of the twenty-five were deeply pitted with small-pox, the Malabar goddess of small-pox, Bhânnâramûrti, having hurt them. In one man the broadest part of the head was above the ears, a little in front. [164] [776]

Figure.—The number of those put down as slight and those put down as medium are about equal.

Hair.—Worn in the usual Malayali fashion which has been described already and, as a rule, plentiful and wavy; treated with gingelly oil, which is sometimes perfumed. The number of individuals whose hair (on the head) was noted as "very thick and wavy" is abnormally large. A young man aged 24 had some white hairs here and there on his head; a man of 35 was a little grey; a man of 39 also; and one of 44 was quite grey. Whiskers or growth of hair on the cheeks were observed in more than half the number of subjects. In several there was hair, fairly thick in some, in the small of the back, and one man had thick hair all over the back. 142 564* [302]

Hair on the chest was "moderate" or "thick" in more than half.

Hair on the arms was "moderate to thick" in about half; in the other half "slight."

Hair on the legs was, as a rule, thick: rarely less than moderately thick. The legs of one man were like those of a bear.

9:Iyer E-4, 5 (ca. 1902-1906) 1912
AWll Kerala AWll
Nayar

Thus did the Nayars as a warlike race play a very important part in the history of *Kerala* during the middle ages. Their weapons and modes of fighting thereafter underwent many changes under the influence of the Portuguese and the Dutch, who introduced western arms and tactics into the then existing art of war, when also the Nayars proved equal to the occasion. Labourdanais, who distinguished himself in the storming of the little town of Mahe, bore the brunt of many a Nayar onslaught, and had therefore opportunities of forming a just estimate of their work. Major Munro, who was instrumental in the storming of that little town in 1761, met the Nayar troops in the field, and thus described their mode of fighting: "One may as well look for the needle in a bottle of hay as any of them in the day-time, they lurking behind the sand-banks and bushes, except when we are marching towards the fort, when they appear like bees out in the month of June besides which they point their guns well and fire them also." Dr. Buchanan, who under the orders of Lord Wellesley journeyed through Mysore, Malabar and Canara, spoke of them in the same strain. When Hyder Ali invaded Malabar, they committed terrible havoc on the Mysoreans. "The Nayars are the military class of Malabar," writes Col. Wilkes, who was struck with their pluck and agility. "They are perhaps not exceeded by any nation on earth in their high spirit of independence, but like all persons stimulated by that spirit without the direction of discipline, their efforts are uncertain, capricious and desultory." The last event in which they showed their military valour was in the rebellion of the Pychee Raja of Kurumbranad. With the fall of the Portuguese and the Dutch, and the conquest and annexation of Malabar by the English East India Company, the Nayars have almost lost their warlike characteristics, through successive generations of peace and have now become attached to the land. Even writing in 1855, Captain Drury contrasts the Nayar's effeminate disposition with the martial valour of his forefathers. He does not bear transplantation. He now prefers a quiet swing in the verandah or a lounge under a tree, chewing betel. Unlike his ancestor, he is becoming more and more domesticated. The Nayar population has greatly increased and a large majority of them are not very affluent; and among these physical deterioration is noticeable.

12:Peter E-5 (1939, 1949)1963 AWll Kerala AWll
Thandans

595* This no doubt acted as a strong incentive for women not to create a situation which might lead to such unpleasantness, and contributed greatly in forcing the wife to conform to the rules of polyandry in what concerned her.

848 Were there any illegitimate children in the Thandan community, and what was their fate if there were? I was assured that they would be considered bastards and outcast. It was also said that the man responsible for them might be forced to support them on complaint of the woman to the Collector. This was the only information that I was able to elicit concerning such cases, Panju declining any knowledge of them. The interpreter made it clear, however, that he was only thinking of the case of an unmarried mother. Should she have a child in wedlock from someone other than her husbands, it would be very difficult to prove adultery and the child would certainly be considered legitimate and that of the husbands. It was up to them to decide what they would do with their unfaithful spouse, should they be able to prove her misconduct. Actually, there were no illegitimate children to speak of in the area, my interpreter assured me. An unmarried girl expecting a child would most certainly find a young man or young men to take her to wife, and apart from gossip, nothing serious would come of it. He knew of a few cases like this, he told me, but he preferred not to give me further details, nor let me see them. He had mentioned a woman who had complained to the authorities in such a case, since this had actually happened recently. It was, however, a modern development which did not conform to the traditional patterns of Kerala Thandan culture.

[851] [837]

548 I enquired also about prostitution, and was told that this did exist to some extent in the Thandan caste and in other, higher castes. The last war, with its influx of soldiers from outside, was held responsible for this state of affairs, but also the presence of European planters and administrators. There was little venereal disease, although the authority upon which I was told this was not definitive. It did not seem to me very convincing, coming as it did just after the statement concerning the causes of prostitution in the State.

164 •

842 Birth control was not practised since it was contrary to Hindu religious convictions. Abortions were rare, and it could be seen that the population was increasing steadily and unchecked. There was no female infanticide, and both my informant and my interpreter seemed surprised that I should ask if there were. Women were highly valued in Kerala, they said, and there was no reason not to want them.

847

[562]

Feeling that I would obtain more detailed information concerning the 000

342 always shade from the many trees and palms. Every house is in its own seclusion."

Concerning Nāyar dwellings, Mr. N. Subramani Aiyar writes that "the houses of the Nāyar, standing in a separate compound, have been by many writers supposed to have been designed with special reference to the requirements of offence and defence, and Major Welsh states that the saying that every man's house is [244] his castle is well verified here. The higher ambition of the Nāyar is, as has frequently been said, to possess a garden, wherein he can grow, without trouble or expense, the few necessaries of his existence. The garden surrounding the house is surrounded by a hedge or strong fence. At the entrance is an out-house, or patipura, which must have served as a kind of guard-[356] room in mediæval times. In poorer houses its place is [237] taken by a roofed door, generally provided with a stile [532] to keep out cattle. The courtyard is washed with cow-dung, and diverse figures are drawn with white chalk 346 on the fence. Usually there are three out-houses, a [343] vadakkettu on the north side serving as a kitchen, a cattle-shed, and a tekketu on the southern side, where [164] some family spirit is located. These are generally those of Maruta, *i.e.*, some member of the family who has died of small-pox. A sword or other weapon, and a seat or other emblem is located within this out-house, which is also known by the names of gurusala (the house of a saint), kalari (military training-ground), and daivappura [782] (house of a deity). The tekketu is lighted up every evening, and periodical offerings are made to propitiate 351 the deities enshrined within. In the south-west corner [312] is the serpent kavu (grove), and by its side a tank for [245] bathing purposes. Various useful trees are grown in the garden, such as the jack, areca palm, cocoanut, plantain, tamarind and mango.

31: Slater S-5 (1916-1917) 1918 AWI India
Kerala AWII

796 beat the drums according to their 'science' for two or three hours. The figure of the God or Goddess is taken on the back of the middle elephant in the row. There is a display of fireworks at night.

794 A few temples in the village are managed by private people or Janmis, usually Nambudri Brahmans. Such temples have landed property managed by these Janmis who generally make use of the profits. Recently the Government has been trying to encroach upon the temple properties in its capacity of *melkoyma*; this is very much resented by the Nambudri Jánmis.

The common people as a rule have no part or lot in temple management or expenditure.

426 *State loans.*—Only one person in the village has borrowed from the Government a loan of Rs. 400 to be paid back in ten instalments of Rs. 40 each with interest at 5 per cent. The small landholders do not approach the Government for help; the mediocre landholders rent their land to others; while the few big ones have money of their own if they want to make any improvement. The fact is that agriculture is routine work with many people; no permanent improvements are thought of by the majority.

• 164 *Sanitary condition.*—Plague and tuberculosis are not heard of. Malaria only affects those who resort for agricultural purposes to the foot of the hills four or five miles east from the village. Attacks of cholera frequently occur among the local Muhammadans, who are as a rule quite insanitary, poor, living in low and ill-ventilated thatched huts or hovels; one is sick of the stinking smell when one approaches their huts. The local Christians, though equally poor, are better in this respect. The houses of most of the Brahmans and the majority of the Nayars are decent. The hovels of the lower castes and working men again are poor and insanitary. [361] As the houses are not built in rows, but separate, each having a compound big or small, epidemic diseases such as small-pox when they come at all are easily avoided. But the case is different in the quarters of the Muhammadans and Christians, who build their houses in streets.

The chief endemic diseases are fever, rheumatism, attacks of bile.

759 There are plenty of snakes in the village everywhere. One sometimes hears of deaths caused by snake-bites. There are however a few who pretend to cure snake-bites by incantations aided by medicines.

There is a Government free dispensary established in the 'town' where the Apothecary is a Sub-Assistant Surgeon. But most people resort to native (ayurvedic) physicians or vaidyans. Ayurveda, or the Hindu science of medicine, makes use of vegetable drugs both in the raw and dried state. The physician comes to your house and prescribes a certain mixture according to the directions laid down in his code which he has committed to memory in the form of verses. The drugs can be got from the market, or from a neighbouring hill, or even from one's own compound.

This science is handed down from father to son in certain families in Malabar who form even now some of the most distinguished native physicians in Malabar. Even in a petty village

31: Slater S-5 (1916-1917) 1918 AWI India
Kerala AWII

for Brahmans as a whole, and the performance of *puja* during one month in a year. 476

The two elected administrators spend the money as explained above, keep the accounts, and are responsible for the whole income. This organization is seen throughout the Brahman community in Malabar. It may be regarded as a survival of the village communal organization, the political functions of which disappeared with the advent of British rule. 794

The lower classes have appointed a family to settle caste questions and questions of excommunication, adultery, etc., and this family has been exercising this power from time immemorial. The family still holds the power and the verdict which the headman of the family pronounces about such questions is tacitly accepted by all. 692

Religious festivals are performed by the temple, and the temple *in practice* belongs to the Zamorin. It is managed by the Court of Wards at the present time, along with the Zamorin's estate. The income of the temple is the offerings of the devotees who chiefly come from distant places. The festivals which the temple performs will in a year cost more than Rs. 2,000. In addition offerings to the temple from the village itself will amount to more than Rs. 3,000. 794

The above statements of indebtedness, communal income, etc., are based on careful inquiry with well-known persons and the village munsif, and are given in round numbers as accurately as possible.

Sanitary condition.—Malaria, plague, cholera, smallpox and consumption are absent from the village. 164

The ordinary diseases of the village are fever, dysentery, elephantiasis and such like diseases. Infantile mortality is high. Out of 156 deaths 87 are infant deaths. The deaths are high among the poor, particularly the Hindu poor. It may be people cannot afford to bring up their children decently. The mothers must work for the maintenance of the family before many days have passed after child-birth. I know of a Tiyya family in which seven out of eleven children born died before they were three years old. Moreover they cannot afford medical help and they implore God to help them and resort to quack doctors. The prevalence of early marriage may be cited as one of the causes for physical deterioration. But the most potent cause especially in the case of the higher classes is the ignorance of the mothers. Domestic hygiene is a sealed book for them. Their habits are not quite sanitary. [515]

There are no venomous snakes.

There is a hospital very near the village. But the chief medical help is from the native doctors who practise privately. There are two great medical experts in the native system but there are also a large number of quacks. The experts have a tremendous business but the quacks do some injury too. 759

Wearing unclean * cloths, not keeping the house neat, using the same plate for food for the whole family, are some of the insanitary habits of the poor and the lower classes. But the higher classes are very neat and Malabar is famous for its neatness. People bathe every day. 515

* [I.e., unclean according to the Malabar standard of cleanliness, which is very high. —Ed.]

31: Slater S-5 (1916-1917) 1918 AWI India
Kerala AWII

423 are sublet to the actual cultivators, who are a rack-rented peasantry.
435 The Kanom tenant, even when he does not himself cultivate the land, gets a higher return than the janmi on his capital; this is probably due to the insecurity of his tenure and his assumption of risks in relation to the actual cultivators. The renewal fees are heavy and many people contract debt to pay them. Some unscrupulous janmis or their agents arbitrarily enhance the rents payable by the Kanomdar and turn him out if he refuses to pay. The principal landlord of this village does not belong to this class.

796 The village spends between Rs. 150 and Rs. 200 annually on religious festivals. This is the common expenditure and is raised by subscription. It excludes small individual expenditures.

The village temple was built many years ago. No new one has been built.

164 *Sanitary condition.*—Malaria is unknown, but other fevers are occasionally seen. Cholera visits the village at rare intervals. Plague is unknown. Tuberculosis may be rarely met with. Small-pox also visits the village at rare intervals. From 125 to 150 out of every 1,000 children born die in their first year. Thus in 1915 while 81 children were born 10 died before completing one year. This is the figure given in the village register. It needs some correction and the figures should be slightly higher. The rate of infantile mortality varies with the seasons, etc. A few cases of snake-bites are recorded, but fatality owing to this cause is not high. I hear that sometimes the Hon'ble Moopil Nayar of Kavalappara (our representative in the Legislative Council) gives free medical help in such cases.

759 No reliable medical assistance of an effective kind is available. There are no English doctors in or near the village and few could afford to pay their fees even if they did exist. There are one or two ayurvedic physicians, whom one should more correctly call quacks.* They have no scientific knowledge and cannot properly diagnose. They take advantage of the simple credulity and superstition of the ignorant villagers and give an air of mystery to their art by the practice of superstitious rites akin to witchcraft. I believe there is much preventible disease in the village. Some remedy is badly needed. It would be a useful reform that the village officers and the village schoolmasters should know something of medicine, hygiene, and sanitation. Then they could at least instruct the villagers as to what ought not to be done in the care and treatment of the sick. There is a proposal now to found an ayurvedic college and laboratory at Shoranur, near our village. When it is accomplished a better state of things is hoped for, as the physicians would be really capable men and reliable, though practising the ayurvedic system, in which the people have faith.

273 Insanitary habits are rare. The Cherumas and other depressed
276 classes drink. Chewing of tobacco and betel is common, but this can hardly be called insanitary.

* This remark does not apply to real students and practitioners of the indigenous system of medicine, but only to the unworthy representatives of the science in the village. There is high official and non-official testimony to the real worth of Ayurveda as it *ought* to be practised, and as it is practised by many learned persons all over the country.